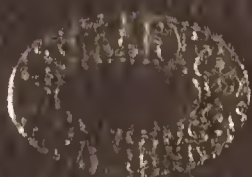
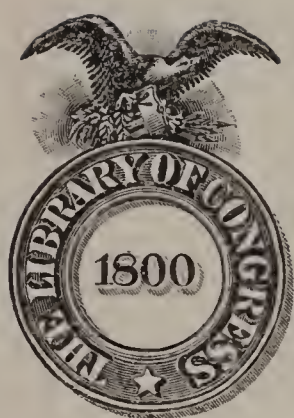


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THE HISTORY

OF

THE TOWN, CHURCH, AND EPISCOPAL PALACE

OF

BISHOP'S WALTHAM,

FROM THE EARLIEST PERIOD TO THE PRESENT TIME;

IN A LECTURE,

DELIVERED BEFORE THE LITERARY INSTITUTION
OF THAT TOWN,

BY

CHARLES WALTERS, M.A. F.R.A.S.

OF MAGDALEN HALL, OXFORD,

RECTOR OF BRAMDEAN,

(FORMERLY CURATE OF WALTHAM),

AND ONE OF THE VICE-PRESIDENTS OF THE INSTITUTION.

WINCHESTER:

JACOB AND JOHNSON,

BISHOP'S WALTHAM: M. ELLYETT.

FOR THE LITERARY INSTITUTION.

1844.

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TO THE
RIGHT REV. THE LORD BISHOP OF WINCHESTER,
PATRON;

THE REV. W. BROCK, M.A.
RECTOR OF BISHOP'S WALTHAM, PRESIDENT;

THE VICE-PRESIDENTS, THE SECRETARIES,
AND THE MEMBERS,

OF
THE LITERARY INSTITUTION,

THIS LECTURE,

PUBLISHED AT THE SPECIAL REQUEST OF THOSE WHO WERE
PRESENT AT ITS DELIVERY,

IS, WITH EVERY SENTIMENT OF RESPECT,
ESTEEM, AND REGARD,

INSCRIBED.

HISTORY

OF

BISHOP'S WALTHAM.

FEW branches of human knowledge, perhaps, impart to the mind more vivid pleasure than antiquarian researches. How delightful, for example, it is to climb the mountain fortress, and within its lofty rampart to tread where, it may be, 2000 years ago, our British ancestors entrenched themselves in time of danger or invasion; or where, 1600 years since, the Roman eagles glittered in the sun, and the mighty legions, the conquerors of the world, reposed their strength! What deep and solemn interest, again, is excited when we stand in silent contemplation at the foot of some high raised tumulus; when the imagination pierces to its centre, and views the mouldering relics of some once mighty chieftain, wearing, even in death, his martial array! How earnestly, again, do we gaze on the castle, time-worn and war-worn, against whose walls "the blast of the terrible ones" has often beaten, and the marks of which

they bear even in their ruins, frowning in decay! And with how much intenser pleasure, and holier feeling, do we survey more peaceful objects—some ruined abbey, some venerable parish church, with all its hallowed associations, where, for many an age, the generations who have gone before us have offered their prayers and thanksgivings to Him who liveth for ever; and where they repose, undisturbed, in the dust of death, awaiting the awful day of resurrection and of judgment. How solemn is it, amid the dim aisles of some stately temple of the living God, some magnificent cathedral, to mark the sepulchres of the illustrious dead—warriors, nobles, priests, prelates, monarchs; to “meditate,” amidst these awful memorials, on our “own mortality, and the great account which all flesh must give to the God of all spirits!” How fair to the eye, again, are these gorgeous piles, their clustered columns, their aspiring arches, their “high embowed roofs,” where entwine, as in mystic dance, the mazy lines of tracery, their “storied windows, shedding the dim blaze of radiance richly clear;” and all the innumerable forms of beauty and objects of attraction, lavished, in “insatiable variety,” on the eye and on the imagination, in that loveliest and richest production of human genius in the department of the arts, Gothic architecture.

And how are these feelings heightened when they are exercised on places and scenes with which we have been, in some more especial manner, connected by birth, by domestic relationship, or by education. How feelingly does the great Roman orator and philosopher express his feelings on this subject:—"Quis est nostrum liberaliter educatus, cui non educator, cui non magister suus atque doctor, cui non locus ille mutus ubi ipse altus aut doctus est, cum grata recordatione in mente versatur?"* And again—"Me quidem ipsæ illæ Athenæ non tam delectant operibus magnificis, quam recordatione summorum virorum, ubi quisque habitare, ubi sedere, ubi disputare, sit solitus: studiosèque eorum etiam sepulchra contemplor."†

Your lecturer sees with pleasure beside him, this evening, those who, like himself, are bound to Waltham by all these ties, and who can fully enter with him into the sentiments embodied by Cicero in the preceding quotations.

* Cic. Pro Plancio.—"What man of liberal education is there among us who does not hold in pleasing recollection his bringer up, his master, and his teacher, nay even the very place itself where he was brought up or instructed."

† Id. De Legibus.—"Even Athens itself does not delight me so much by its splendid edifices and works of art, as by the remembrance of illustrious men, where each of them used to dwell, to sit, to discourse. I gaze with interest even on their sepulchres."

But these endearing connexions are not necessary to render the investigation of the history of our native town a matter of interest and pleasure ; for Waltham, notwithstanding its present unpretending appearance, is to the eye of the historian and the antiquary an object of no ordinary attraction. Its ancient associations are with some of the greatest events in the history of our own country and of Europe ; and with some of the most illustrious personages, both by station and character, that have appeared in the annals of England. The history of Waltham is that of the great, the wise, and the good ; of kings, potentates, prelates, the brave in fight, the wise in council, the patrons of learning, the encouragers of the arts, the benefactors of the human race—in the words of the great poet of Italy, *Quique sui memores alios fecere merendo*.* Surely, in contemplating such a spot, and musing over the scenes of its departed grandeur, we may adopt the glowing language of a writer who is worthy to take his place in company with the most distinguished, and to enforce the sentiments, and re-echo the ideas even of a Virgil or a Cicero—"To abstract the mind from all local emotion would be impossible, if it were endeavoured ; and would be foolish if it were possible.

* Virg. *Æn.* vi.

Whatever withdraws us from the power of our senses ; whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such frigid philosophy as may conduct us, unmoved and indifferent, over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.”*

In prosecuting historical and archæological researches, it is often necessary to go far back into antiquity, even though we be reminded of the Welchman's genealogy, in the middle of which occurred this comparatively unimportant marginal notification—“About this time the world was created;” or be compared to the “*Scriptor cyclicus*,” the roundabout verbose consumer of ink and perishing paper,† who began his “tale of Troy” with the birth of Helen. But such researches are not only useful; they are productive of much gratification to the mind which loves to reflect on past ages, and to scan

* Johnson's Journey to the Western Isles, Works, vol. viii. 395. Ed. Murphy.

† *Perituræ parcere chartæ.* Juv. i. 37.

and weigh the characters and the actions of men. Well says the poet—

“ Nor rough nor barren are the winding ways
“ Of hoar antiquity ; but strown with flowers.”*

In pursuing the subject of my present Lecture, I purpose to adopt the fourfold division of

I. THE BRITISH,

II. THE ROMAN,

III. THE SAXON,

IV. THE NORMAN-ENGLISH Period of the History of the Town, the Church, and the Palace.

I. THE BRITISH PERIOD ; before the existence of the present town.

When the Romans arrived in Britain, they found the inhabitants in a state little removed from barbarism, clothing themselves in the skins of beasts, and painting with woad those parts of their bodies which were left uncovered.† Their habitations we may suppose to have been suited to the occupiers. We read, indeed, of their roads, or trackways, vestiges of which remain throughout the kingdom, and the courses and directions of which are well known to the

* T. Warton's Sonnet.

† Cæsar Bell. Gall. v. 10.

antiquary. We read also of their towns; but these, at an early period of the island's being peopled, were perhaps of the rudest description, probably mere collections of pits or subterranean dwellings; such as are described by various ancient authors. For example, Æschylus, the most ancient Greek tragic writer, describes untaught uncivilized man, as using these gloomy habitations:—

—————“κούτε πλινθυφεῖς
Δόμους προσείλους ἦσαν, οὐ ξυλουργίαν.
Κατώρυχες δ' ἔναιον, ὥστ' ἀήσυροι
Μύρμηκες, ἄντρων ἐν μυχοῖς ἀνηλίοις.”*

Xenophon likewise describes some of the nations through which the Ten Thousand passed during the memorable retreat, as living in similar subterranean dwellings:—

“Αἱ δ' οἰκίαι ἦσαν κατὰ γειοί, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὄρυκται· οἱ δὲ ἄνθρωποι κατὰ κλίμακας κατέβαινον.”†

* Prom. l. 450. Ed. Schutz.

“The lightsome wall
Of finer masonry, the rafter'd roof,
They knew not; but, like ants still buried, delv'd
Deep in the earth; and scooped their sunless caves.”
Potter.

† Xenoph. Anab. 8vo. p. 298. Ed. Hutch.

“Their dwellings were under ground, having a mouth like that of a well; but beneath they expand in size.

Of these wretched dwelling places there are not wanting vestiges yet remaining in our own country. "At Little Coxwell, Berks, are a number of pits, or caverns, in the earth, amounting to 273. They are from seven to 22 feet deep, and some 40 feet in diameter. They are conceived to have been a considerable city of the Britons, at a very remote period; which, on an average of five to each pit, would have contained 1400 persons. Strabo says that such pits were used for dwelling places in Ægina; and this custom still prevails in Poland. Many of these are to be found in Malta and Minorca. Leland mentions some in Caermarthenshire. The inhabitants of Kamschatka still use them: they cover them with planks and sods, leaving an opening through which they descend by a ladder."* The Britons, however, though they might have dwelt thus "in dens and caves of the earth," had habitations of somewhat better kind and superior nature, as we learn from the de-

Entrances for beasts of burden were formed by digging: but the human inhabitants were in the habit of descending into them by ladders."

* Barrington in *Archæologia*. Suidas in voc. *πρωγλη*. See also on this subject *Virg. Georg.* iii. 376; *Johnson's Life of Drake*, Works, xii. 135; *Buffon's Nat. Hist.* iv. 196, English edit. by Barr; *Britton's Beauties of Wilts*, i. 30. The town of Nottingham is named from them—*Snotenza-Nam*—the town of pits.

scription of them and their country in Diodorus.

“Τας οικήσεις ευτελείς εχρυσιν, εκ των καλαμων ή ξυλων κατα το πλειστον κειμενας.”* κ. τ. λ.

Such, then, were probably the towns of our British ancestors, collections of pits or rude huts; and these, for greater security, situated in the deep recesses of the vast forests with which the face of this country was then covered, as well as that of the greater part of Europe.† Such was the celebrated Hercynian Forest, of which Cæsar says—“*Latitudo IX. dierum iter expedito patet. Multarum gentium fines, propter magnitudinem, attingit; neque quisquam est hujus Germaniæ qui se aut adisse ad initium ejus sylvæ dicat, quum dierum iter LX. processerit, aut quo ex loco oriatur acceperit.*”‡

* Diod. Sic. iv. p. 303. Ed. Rhodmani. folio.

“They have simple dwellings, consisting, for the most part, of reeds or pieces of timber.”

† Cæsar Bell. Gall. v. 17. Stow's Survey of London, p. 3.

‡ Cæsar Bell. Gall. vi. 23. See also Pearson on the Creed, p. 61, note; folio edit.

“Its breadth is nine days journey, even for one who travels lightly and expeditiously. From its vast extent it stretches itself to the boundaries of many nations. Nor is there any one in Germany who can say that he has reached the extremities of this forest, even though he has gone a journey of 60 days, neither has any one heard where it begins.”

Similar to this was the Andred (signifying wood or forest) of the Britons, latinized by the Romans into Anderida. It extended 150 miles in length, from Sussex, through Hampshire, into Wiltshire, and probably Dorsetshire. At its eastern extremity was the *Caer Andred* of the Britons, the *Andped-ceaſter* of the Saxons, both names implying "the city of the wood, or forest." It was situated near, or on the site of, the modern Pevensey. The ancient city was stormed and destroyed by Ella, A.D. 477,* when the dreadful invasion of the Saxons began with the devastation of this part of Britain, and the utter destruction of *Caer Andred* and *Silchester*. The highly interesting ruins of the latter still exist, and bear traces of the catastrophe.

Nor is this foreign to the History of Waltham, although relating to a period antecedent to its existence as a town. The forest which bears its name, as well as the contiguous one of Bere, is a relic of the ancient Andred; and I am assured by an intelligent friend, that its course westerly may be traced throughout the county by various detached masses of wood in that direction. The bleak and naked downs round Winchester were once, it is said, covered with woods; and per-

* Chron. Sax.; H. Huntingdon; Milner's Hist. Win. i. 61; Beauties of England, Hants, p. 247.

haps the New Forest itself may have formed a portion of the extensive Andred.

II. We come next to THE ROMAN PERIOD of our history.

I state, on the authority of the learned antiquary Mr. Gough, that the district in which Waltham, or rather the site of it, was included, was inhabited by a British tribe, called by Cæsar Meanvari. The name certainly exists to the present day, being found in the appellations Eastmeon, Westmeon, and Meansborough: the latter, however, is not contiguous, but at some distance from the two former. The terms meon, mean, and mene or menes, are, of course, synonymous. There are, indeed, sufficient evidences of the presence of the Romans at Waltham and in its immediate vicinity. The road, for instance, which is known to have led from Winchester (Venta Belgarum) to Portchester (Portus Magnus) is yet to be traced. From Winchester it came over Morestead Hill, thence to Owslebury, near which it is visible on the down as a high raised terrace; through the wood called Rowhay, by Upham Farm, thence along a still existing waggon road to Wintershill Common, thence going in a straight course it crossed the present Southampton Road about a mile south of the town, thence across Curdridge Lane into my

own grounds, where it has been repeatedly found on digging somewhat deeply. From this point it is not now to be traced, as cultivation, and the accumulation of vegetable soil in consequence, have completely buried it. We may, however, track it near Wickham, in the name Cold Harbour, which was formerly the name of Mr. Guitton's seat, now Wickham Park. This name, I know not why, but probably a corruption of some other term, is not unfrequently found in the neighbourhood of Roman roads. There is another example in the north west of Hampshire.

Other proofs of the presence of the Romans are furnished by their coins, found frequently and in considerable abundance. An urn, for instance, was found about forty years ago, within a mile south east of the town, on Mr. Jonas's land, containing many coins of the later emperors—Tacitus, Probus, &c.; and one, among those in my possession, of the usurper Allectus. Many of Constantine's have been discovered at various times. In my own collection are those of Philip, (found in the town,) Domitian, Claudius, and, as it appears, Julius Cæsar himself, bearing the legend (and what a legend! a specimen of the most abject flattery, gross absurdity, and impious blasphemy!) DIVOS IVLIVS DIVI F.—thus deifying a profligate in private life, and a

murderer by wholesale of the human race in his public career. "The divinity Julius: the son of a divinity"—such was heathenism.

Thus these potent subjugators and destroyers of mankind, whose character and conquests are so vividly described in the inspired word of prophecy, as the "fourth beast," or mighty empire, "dreadful, and terrible, and strong exceedingly," which "had great iron teeth, and devoured and brake in pieces and stamped the residue with the feet of it,"*—the fierce and haughty Romans, are shown to have trodden our now free and peaceful soil. Here they held their state, and exercised their domination,

"Where the high raised flinty road
Echoed to the prancing hoof,
And golden eagles flamed aloof;
And, flashing to the orient light,
The banner'd legions glitter'd bright."†

But their power, never, perhaps, established throughout the island, was doomed to fall and perish. It had fulfilled the divine decrees and designs, and was now to give way, in Britain and elsewhere, to other "thrones and dominions, prin-

* Daniel, chap. vii.

† See some beautiful verses by Mr. Bowles, on the opening of a barrow on Salisbury Plain, during which a violent thunder storm came on.—*British Critic*, vol. xlii. or *Sir R. Hoare's Ant. Wilts.*

icipalities and powers.” The Roman power became finally extinct about A.D. 407-9.* Without entering on particulars foreign to our present subject, we proceed to trace,

III. THE SAXON PERIOD of Waltham’s history.

I have already alluded to the invasion of the Saxons in the fifth century. These were repeated from time to time; till, at length, the whole of England was bowed under their yoke; and their power was completely established in the Heptarchy, or rather Octarchy, (for strictly speaking there were eight kingdoms,) of the Saxon dynasty. Under the Saxons, and before the Norman conquest, the town was founded. Its name shews this, as it is pure Saxon, *Pealð-Dam*; *i. e.* wood town or habitation: from its latter part is derived our word “home,” in the more Saxon language of the Lowlands of Scotland “hame.” The former word, “weald,” (*i. e.* forest or wood,) is still partially used in the form “wold,” to signify a woody district. From the great similarity of the Anglo-Saxon letters *ð* and *þ*, the latter being equivalent to *th*, they were sometimes used indiscriminately, or rather confounded with each other; and hence, we may

* Turner’s History of the Anglo-Saxons, vol. i. 124.

suppose, the name of the town to have become *Pealð-Ham*, *Wealth-ham* or *Waltham*. To distinguish it, however, from other towns of the same name, it had the additional appellation “South” prefixed to it. In the time of Wykeham and Waynflete, and perhaps long after, it was thus called.* It is, however, styled “*Waltham Episcopi Wintoniensis*,” or the Bishop of Winchester’s *Waltham*, by Diceto, one of our old English historians, who was dean of St. Paul’s A.D. 1181. It was probably so called because the manor then, as now, belonged to the see of Winchester, as the following extract from the celebrated *Dom-boc*, or *Domesday-book*, clearly shows :—“*Ipse episcopus tenet Waltham in dominio. SEMPER FUIT DE EPISCOPATU. Radulphas, presbyter, tenet duas æcclesias hujus manerii. De terrâ harum æcclesiarum tenet unus homo 1 hidam de terra villanorum. Ibi habet 1 villanum et 3 bordarios, cum 9 bobus. Valet 30 solidos.*” “The bishop holds *Waltham* in demesne. It always belonged to the bishopric. Radulph, the priest, holds two churches of this manor. Of the land belonging to these churches one man holds one hide of land, occupied by the

* Wykeham’s will, dated “*apud South Waltham*,” and various acts and documents, both by him and Waynflete. Lives by Lowth and Chandler, and White’s *History of Selborne*.

villagers, and here he has a villager and three borderers with nine men. It is worth 30 shillings.”* That it was a manor of considerable importance appears from its giving its name to one of those hundreds into which the kingdom was divided, for the better administration of justice, by the illustrious Alfred.†

In 1001 an army of Danes, returning from Normandy, besieged Exeter. Being repulsed in their attempts, they retreated, carrying destruction and devastation with them to the Isle of Wight; and proceeding thence, disembarked on the main land, and burnt Waltham and various other towns on the coast.‡

The mention of these circumstances, especially of the extent and valuation of the Manor of Waltham, with its two churches and its priest, in Domesday-book, brings us to the—

IV. OR NORMAN AND ENGLISH PERIOD of its History.

Little or nothing now occurs respecting the town itself; our attention, therefore, must henceforth be directed chiefly to its Church, and its once splendid Episcopal Palace.

*Warner's Domesday for Hampshire. p. 46.

† Ibid. Introduction, p. 6.

‡ Saxon Chron. Ed. Gibson, 132. Matt. Westminster, 198.

The Church.

The Church claims our first notice in priority of time, as well as of importance. The Church should be considered as the nucleus (if I may so speak) of every place of Christian habitation. It ought not to be a mere afterthought, the forced offspring of disagreeable necessity, the unwillingly produced appendage of the shop, the warehouse, and the manufactory. Did men “walk by faith and not by sight”—did they “set their affection on things above, not on things on the earth”—were they as wise for eternity as they are for the fleeting existence of this mortal state, the temple of God, the house of prayer, of social “common” prayer and thanksgiving, the place of hearing, and instruction in the sublime and glorious truths of the everlasting Gospel, “words by which they might be saved,” would be their first care. A better spirit, we trust, is now beginning to prevail in this respect; and, like David, when seated firmly on his throne, men now begin to desire to build a sanctuary to the Lord of Hosts. It was so in the days of the Anglo-Saxon dynasty; when, by wise and good regulations, the more opulent landowners were encouraged by certain privileges held out to

them for the purpose, to build churches wherever they were wanted.* When the original Parish Church was built we have no record; at least I have never met with it—without doubt, however, it was coeval with the town, as it is mentioned so expressly in Domesday, together with its dependant, or capella. This latter, as a friend, highly competent to decide on the subject, suggests to me, is the Church of Bursledon, over which the Rectors of Bishop's Waltham, till lately, exercised archidiaconal jurisdiction. The present Church exhibits no trace of Saxon, or even Norman architecture. The ancient font, however, unhappily (I had almost said sacrilegiously; certainly injudiciously and unnecessarily) destroyed in 1798, was certainly a genuine Norman one, as a solitary fragment in my possession shews. The venerable arches, removed for the purpose of erecting the enormous gallery on the south side, were of the period when the circular arch was giving away to the pointed, and the Norman style was passing into what is commonly styled Gothic. The date of this transition period is that of Stephen and Henry the Second; and it appears to me likely that the piers and arches, of which I have been speaking, were erected together with the rest of

* Soames's Anglo-Saxon Church, p. 162. ad ann. 928.

the Church, by the munificent Prelate, Henry de Blois, of whom we shall have to speak hereafter, as the original builder of the Episcopal Palace of Waltham. The piers and arches certainly bore a considerable resemblance to some of that great Prelate's works at St. Cross—his undoubted work. This is, however, matter of mere conjecture; the work in question may have been as late as 1170 or 1180. Its original form appears to have been a nave, south aisle, tower, and choir, or chancel. Subsequent alterations, additions, and improvements, have effaced all the more ancient features. For instance, the choir (or chancel) is the undoubted work of the great and liberal Prelate, William of Wykeham. The architecture, especially that of the small door in the southern wall, and of the very beautiful piscina in the presbytery, has all the characteristic features of his works; the eastern window bears, in the centre of its inner work, the rose, his well-known badge. The south door also, especially a flat arch inside of the Church, with his favourite double cyma, appears to be his; and probably the whole porch, which, disfigured by bad taste and ignorance as the parapet is, presents a portal not unworthy of the illustrious episcopal architect. The rest, with the exception of the western door, which, though small in dimensions, is beautifully turned

and moulded, is of comparatively modern date, and offers to the architect and antiquary little that can interest. The tower, for example, is only of the age of Queen Elizabeth. It is recorded in the register of the parish, that the former "tower and steeple of the Church fell down on December 31st, 1582, began to be re-edified in 1584, and was finished in 1589." The north aisle was built to enlarge the Church in 1637. The south aisle was rebuilt, and, as it appears from the work, enlarged, in 1652. The handsome freestone of which this portion is constructed, perhaps was furnished by the then newly-destroyed palace. The organ was erected in 1734. It was brought from the chapel of Southwick House, then, I believe, in the possession of Mr. Norton, the eccentric builder of the now destroyed hunting seat at Stony Dean; and the still more eccentric maker of a will, in which he bequeaths in trust his property to the poor and distressed "throughout the world"—(his benevolence was of no contracted order surely)—the Bishops of the Church, and on their refusal to undertake such a charge, no small addition to their already awfully responsible duties, "the Parliament," being appointed executors. The will was set aside on the score of want of proper judgment on the part of the testator. But notwithstanding this seeming in-

capacity, Mr. Norton appears to have been a considerable benefactor to the Church of Waltham. An inscription on the treble bell records it to have been his gift. The organ, an undoubted work of the famous Bernard Schmidt (or Smith) was most probably presented by him;* and I think I have heard it reported that the handsome, though certainly incongruous, altar-piece, is to be ascribed also to his liberality. The organ was placed in the Church through the exertions of one whose name, from its high respectability, ought not to be forgotten (though his tomb, at the south-west angle of the tower, has of late years been displaced), Mr. William Horner.

Returning to the choir, or chancel, we find various objects of no common interest. The piscina, or ornamented recess in the south wall, where it is almost invariably found in our ancient churches, was a necessary appendage to the celebration of the mass. Considered, not as sacramental emblems, as they are in the Church of England, but as the actual body, soul, and divinity of our Redeemer, without any admixture of their own material substance, (which ceased to exist after the words of consecration had been pronounced

* I regret to state that it has lately been replaced by a new one.

by the priest,)* the eucharistic elements of bread and wine were treated with the same reverence and devotion as would be due to OUR LORD himself, in actual bodily presence; and anything tending to pollute them, by unhallowed contact, was viewed with the utmost horror. If, therefore, any insects, or flies, the emblems of unclean thoughts, found their way into the chalice after consecration, the intruder (according to some) was to be burnt, and the ashes, together with the polluted wine, were to be poured away into the earth, through the stoup, or sink, of the piscina. And as the priest, after touching and handling things so supremely holy as the sacred body of the Redeemer, was enjoined to wash his fingers, lest any particle of the divine body should adhere to them, and be lost or trampled under foot, some have asserted that the rinsing of his hands was also to be poured away in the same manner. The *Canon Missæ*, however, the Romish service book, directs that the celebrant shall swallow the water which had been so used.† The piscina was often furnished with a shelf, on which the chalice, &c. might be placed. This appendage is to be

* Prof. Fid. Cathol. sec. Conc. Trident. Sylloge Confess. p. 4.

† “Abluit digitos, extergit, et sumit ablutioem : extergit os,” &c.—Missale Rom. Can. Missæ.

found in Wykeham's beautiful one at Waltham. On the opposite side, in the north wall, is the ambry, or aumbry, a recess having a door, in which the tabernacle, containing the Host, or consecrated wafer, was kept, probably for the use of the sick, to whom it was carried in solemn procession. This custom is constantly observed in those countries where Popery is established. The Host is borne along the streets by the priests, under a canopy: its approach is announced by the sound of a little bell, and every one is required to fall down on his knees on the ground as it passes—may I add and worship it? I believe I am justified in so doing; and we well know that the neglect, or the conscientious withholding of this idolatrous adoration, is not unfrequently punished after the genuine Romish fashion, by severe bodily chastisement, or by the application of that “infallible” argument, the heretic-destroying dagger.* Against these superstitions and idolatries the words of the 25th Article of the Church of England seem to be directed, which declare that “the sacraments,” *i. e.* the “outward and visible signs,” “were not ordained

* While these sheets were preparing for the press, an instance of this intolerant superstition has occurred at Malta. See Rogers on the Articles, p. 167, A. D. 1658. Popery is “semper eadem.”

of Christ to be gazed upon, or to be carried about;" and the 28th Article more emphatically affirms that "the sacrament of the Lord's Supper," *i. e.* the bread and wine of the Holy Eucharist, "was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."* I regret to say that the mummary, thus denounced by the Church, has been of late openly exhibited in one of the large towns of Protestant England!

Before we quit the chancel, we may notice some monumental records of departed worth which it contains. In the pavement, just below the steps of the presbytery, is a stone, covering the grave of some of the family of the Sharrocks; one of whom, Robert Sharrock, was the friend of the illustrious philosopher Boyle, and editor of some of his works.† To the northern wall is affixed a small monument to the children of Joseph Goulston, or Goulson, D. D. prebendary of Winchester Cathedral and rector of Waltham at the stormy period of the great rebellion. He was a decided royalist, created D.D. at Oxford, about 1645. He is said to have been a sufferer, with so many others of his sacred order, in those calamitous times when re-

* See a paper on stone seats and piscinæ in *Archæologia*, vol. xi.

† Usefulness of Natural Philosophy. 1663.

publican and schismatical tyranny for a while prevailed against the altar and the throne ; when to be a churchman, was to be esteemed and treated as “a malignant;” and to use the beautiful and truly scriptural “Common Prayer” was classed among the most heinous crimes, and punished accordingly.* In many instances, the ill-treatment of the clergy, driven from their benefices and their pastoral charge by the rebel soldiery, amounted to savage persecution : they were expelled by violence from their homes ; left without even shelter for themselves and their families ; and exposed to such sufferings as, in some instances, put a period to their lives. To what extent Dr. Goulston suffered in his prebend and his rectory is not accurately known. He, however, survived to see the restoration, and became Dean of Chichester. He died about 1674.*

A yet more distinguished name among the rectors of Waltham meets the eye within the rails of the presbytery : that of Robert Ward, D. D. whose gravestone is an interesting memorial indeed, I earnestly hope never to be re-

* See a curious “Ordinance for the ejecting of scandalous, ignorant, and insufficient ministers and schoolmasters. Ordered in council by *His Highness the Lord Protector !*” in 1654, p. 613.

* Walker’s *Sufferings of the Clergy*, i. 77.

moved or destroyed while the present chancel stands; yea more, while the Church of England, built on the Holy Word of God, shall exist, a praise and a blessing to the whole earth. Dr. Ward was tutor, in early life, to the deeply learned and excellent Bishop Andrewes; who, on becoming Bishop of Winchester, preferred him to the Rectory of Waltham. It was, indeed, through Ward's recommendation that Andrewes was bred to learning; to him, therefore, under Providence, we own this great light of the Church of England.* But this is not all we have to record of this distinguished Rector of Waltham. He was also one of the 48 learned men, selected under James I. to make the new translation of the Bible. The portion more particularly allotted to him is said to have been the Apocrypha; but doubtless he assisted in the translation of the infinitely more valuable part of this great work, the Canonical Scriptures.† The Church of Waltham, then, contains, what only 47 others in England can possess, the remains of a translator of the Bible. I speak, of course, of the last and authorized version. By his side, and

* Funeral Sermon appended to Bishop Andrewes's Sermons, fol. 1641, p. 17.

† See Fuller's Ch. Hist. B.X. p. 46, fol. ed. Johnson's Hist. Account of Translations, in loc.

under the southern wall, is the grave of the wife of Bishop Horn, who died, in the Palace, doubtless, in 1575. The inscription on her gravestone,

“*Margeria hic recubat, conjux quæ præsulis Horni.*”

“*Una exul Christi, vera Tabitha fuit.*”

tells a tale of popish persecution. On the accession of that evil genius Mary I. the reformers of the Church, like their predecessors in apostolical times, “were scattered abroad,”* and compelled to seek safety and life in foreign realms. The evil of this is felt at the present hour. When the storm of persecution had passed away, they returned. But they brought with them opinions and prejudices, imbibed in their sojourn among the foreign reformers, subversive, in some degree, of the order and ritual of the Church of England. They brought with them, in short, the seeds of dissent and schism, which have since sprung up throughout the realm, and produced such baneful fruits; to mention but one out of many—the Rebellion. One of these puritanically-affected persons was Robert Horn, whose zeal against popery was shewn, somewhat mischievously, as well as injudiciously, by his effecting the destruction of the ancient and interesting Norman Chapter House of his Cathedral,†

* Acts, viii. 1—4.

† Milner.

and the beautiful altar screen of New College Chapel. He died in 1589, and his grave-stone, in the Cathedral, describes him also as “quondam Christi causa exul.”*

Connected with the name of Bishop Horn is that of the eminent critic Nicholas Fuller, another distinguished Rector of Waltham. Fuller was born at Southampton in 1557, and educated there. He was afterwards taken into Bishop Horn’s family, and became his secretary. He subsequently went to Oxford, where he took his degrees. His first preferment was the small parsonage of Addington, in Wiltshire. Bishop Abbott, of Salisbury, made him a canon of his Cathedral. “Afterwards,” says his namesake, the historian, “a living of great value was sent by Bishop Andrewes, the patron thereof, on the welcome errand to find out Mr. Fuller to accept the same, who was hardly contented to be surprised with a presentation thereunto; such his love to his former small living and retired life. He was the prince of all our English critics. It is hard to say whether more candour, or learning, or judgment, was blended in his *Miscellanies*. By discovering how much Hebrew there is in the New Testament Greek, he clearth

* Godwin de Præsul. p. 301. There are some interesting letters of Horn’s, dated from Waltham, in the “Zurich Letters” of the Parker Society, p. 320—3.

many real difficulties from his verbal observations.”* He died in 1622. The *Miscellanea*, still holding a high place in the ranks of learned theology, are inserted in the 9th volume of the *Critici Sacri*, and are interspersed throughout the abridgment of them, the valuable *Synopsis* of Pool. Two works on the Hebrew language by Fuller, one of them notes pertaining to a Hebrew Lexicon, remain in manuscript in the Bodleian Library.†

Personal respect, and admiration of extensive scholarship, will not allow me to pass over in silence another learned Rector of Waltham, of more modern times—the admirable linguist, Dr. Henry Ford. He is said to have been acquainted with no less than twenty-two languages and dialects, classical, Oriental, and European. As an Oriental scholar, few, even among professed Orientalists, could perhaps be compared with him. His knowledge extended to dialects which few have cultivated, and whose very names are scarcely known to the generality of scholars. At the same time his acquaintance with the European tongues was held to be all but universal. I trust I shall be excused for introducing this notice of one of the most esteemed

* Fuller's Church Hist. xi. 50, p. 127, fol. ed.

† Wood's Athenæ, i. 474.

friends of my father, one of the most revered "guides of my own youth," the learned Principal of Magdalene Hall, and Professor of Arabic in the University of Oxford.

We must not leave the Church without noticing two monuments, which present objects of some interest. On those which affectionate respect has dedicated to the memory of very near and very dear relatives of my own, it becomes me not to dwell. The monuments to which I refer are, that inscribed with the name of Mrs. Jane Wright, a member of the family of the Boswells, of Auchinleck ; a name rendered familiar to English ears by the well-known and popular life of Johnson, for which we are indebted to a cotemporary individual of the same family, the sometimes weak and childish, and generally vain and egotistical, but certainly most attached and interesting biographer of one of England's brightest literary ornaments. From this circumstance some have conjectured that the metrical part of the inscription might have written by Johnson. It is, indeed worthy even of him ; but his acquaintance with Boswell did not commence till long after the death of Mrs. Wright, and the probable erection of her monument.*

* Boswell's Life of Johnson, vol. i. 350. It was in 1763.

The other monument is that of Robert Kerby, Esq. who augmented the endowment of the Free School of the parish, founded by Bishop Morley, one of those munificent prelates who have done honour to the see of Winchester. In connexion with this subject, must be mentioned, with gratitude and respect, another benefactor to the School and to the Church, though not interred within the walls of the latter. I mean Miss Mary Bone, who entailed on her estate at Lomar, in the parish of Corhampton, the payment of a considerable yearly sum in augmentation of the income of the School; and bequeathed one of the larger vessels used in the celebration of the Holy Communion. This excellent young woman, who, like “the blessed child” Edward VI. exhibited in her character and conduct the beautiful spectacle of youthful piety, died in 1732, at the early age of twenty-three years.

The Palace.

We pass on to that which, in ancient times, was Waltham's chief glory; and which, even in decay, forms, in these our days, its great object of interest, THE EPISCOPAL PALACE.

This was, in its prosperity, a place of note, and of very considerable magnificence. Leland, who wrote in the reign of Henry VIII. says of it, "Here the Bishshop of Winchester hath a right ample and goodly maner place, motid aboute; and a praty brooke renning hard by it.*" The antient historians inform us that it was begun to be built in 1136 or 1138, by Henry de Blois, Bishop of Winchester and brother of King Stephen.† The same great and munificent prelate was engaged, at the same time, in building castles, or fortified mansions, at Wolvesey, Farnham, Merdon, and Taunton; besides the Hospital of St. Cross. He was the nephew of Henry I. being the son of his sister Adela, who was married to the Count de Blois. Having been previously Abbot

* Itinerary, iii. 115. Third edit. Hearne.

† Rudborne, Hist. Maj. apud Wharton, Ang. Sac. i. 284. Annales Wint. Eccles. apud eundem, 298. Milner, Hist. Wint. i. 210. 4to. ed.

of Glastonbury, he was nominated to the see of Winchester, by the King, in 1129. The Bishop was a man whose eminent mental qualifications and endowments rendered him worthy of his high dignity. He is described as prudent and upright, though sometimes too yielding through benevolence of disposition. He was a scholar: the author of a book, (which was extant in the time of Bishop Godwin,) on the discovery of the grave of the renowned King Arthur, at Glastonbury, so vividly described by Warton, which took place during his abbacy. On the death of Henry I. the bishop, and other barons of the realm, took an oath of fealty to Matilda, or Maud, the empress, the king's daughter. But, as she delayed her coming into England, owing to a marriage which she had contracted, the bishop, fearing a disputed succession, and consequent bloodshed, being at the time the Pope's legate, called a synod; and having gained over Roger, the potent Bishop of Salisbury, persuaded the clergy to elect his brother Stephen, Count of Boulogne, king.*

Hence arose the civil wars, which so long raged in this part of the kingdom; of which vestiges remain in the neighbourhood of Bishop's Waltham. They occur in the name of the

* Godwin de Præsul.

adjacent down, "Stephen's Castle," on which appear marks of earth works; and where was a barrow, which has been carried away; by which, as in other cases of destruction of anti-ent relics, a sentence has been blotted out of the page of English history. The coins, also, found a few years since at Beauworth, all of the period in question, are probably memorials of these direful contests. They might have formed part of the military chests of one of the contending parties.* In the course of these conflicts, Winchester was the scene of some of the most important operations, and consequently suffered much detriment. Stephen's party had possession of the bishop's castle of Wolvesey, from which they threw fire-balls on the houses occupied by the other party, which consumed many of the public buildings, abbeys, churches, and the royal palace. During these commotions, however, the bishop himself is supposed to have been in comparative retirement at his palace at Waltham.† At length, Stephen having lost his only son Eustace, it was agreed by him and the nobles of the realm, that he should possess

* Description of the coins of William the Conqueror found at Beauworth, by E. Hawkins, Esq. F.S.A. communicated to the Society of Antiquaries.

† Milner's Hist. Win. i. 213. Baker's Chron.

the crown for the remainder of his life, and that he should adopt as his son and heir to the kingdom, Henry, the empress's son. This arrangement put an end to the civil war.

On the accession of Henry II. A. D. 1154, Bishop de Blois, being under some apprehension for the safety of his person and his property, went abroad, with whatever money he could collect together. This provoked the king, who seized on his three castles, Wolvesey, Waltham, and Merdon, which he dismantled. Afterwards, the king and the bishop coming to a right understanding, the latter returned to his bishopric, and ever afterwards continued on the best terms with his royal cousin.* Henry de Blois is highly spoken of by a cotemporary writer, who enlarges much, not only on his talents, birth, and power, but also on his piety, regularity, and episcopal zeal. He tells us that the bishop made roads and aqueducts; that he collected natural curiosities of various kinds; that he was a watchful guardian of his cathedral church and monastery, having recovered to them much alienated property, and added donations of his own. But his great work was the foundation of the Hospital of St. Cross: this has immortalized his name. The endowment was for thirteen poor

* Ibid, p. 219.

men, who were to be lodged and provided with every necessary. Besides these, 100 others were to be every day supplied with a plentiful meal, in a hall appointed for the purpose, thence called **hundred-menns-hall**.* The venerable aspect of the place, the beautiful church, the monastic solitude and quiet repose, the dress of the brethren, the silver cross on their breast, all tend to interest the visitor of this ancient establishment; and powerfully remind him of past ages; while to the antiquary the church is a most valuable and attractive architectural relic, a feast, a study. “In his old age Bishop de Blois increased his charities so much as hardly to leave himself and his servants the means of procuring one slender meal in the day. In addition to the loss of his sight, which he endured with great resignation, he added voluntary mortifications; in the practice of which, and in constant prayer, he died A.D. 1171, and was buried before the high altar in his cathedral.”† Such was the builder of the Castle or Palace of South Waltham; one “famous in his generation, a man of renown,” and worthy to be held in perpetual remembrance.

The next incident to be noticed in the History

* Milner, v. ii. 142; Lowth’s Life of Wykeham, 7. 72.

† Milner, i. 223—6.

of Waltham Palace is one of considerable interest and importance, as it is connected with one of the most remarkable passages in the annals of Europe itself, viz. the Crusades. In 1182 the King held a great council of the nobles of the realm "at the Bishop of Winchester's Waltham." This council granted him supplies for carrying on this supposed holy warfare,* amounting to 42,000 marks of silver and 500 of gold. There can be no doubt as to the actual scene of this transaction. The bishop's palace would naturally, we may almost say necessarily, receive the sovereign as its honoured guest; the most spacious apartment in it would be selected as the council chamber. The great hall of the Palace may therefore be fairly pointed out as the very spot where Henry, and his nobles and prelates, met on this occasion; and here, amidst its roofless and mouldering walls, the antiquary, and the historian, and the student of man and his intellectual, and moral, and political character, may linger; and, in solemn musings, ponder on the events of ages long passed away. It appears that Henry made his will at Waltham, on the occasion of this visit.†

* Diceto, p. 613; Leland Collect. iii. 264; Matt. Westminster, p. 253.

† Chron. Gervas, p. 1459.

He then went to Portsmouth, where he embarked for France, to concert measures with the King of France for carrying on the Crusade.*

It may be interesting to add a few words on the subject of these expeditions, which form so remarkable a feature in the history of the middle ages.

In those days of romantic devotion there generally prevailed a strong desire of visiting the land of Palestine, the hallowed scene of man's redemption. The Holy Sepulchre, in particular, where the body of the Divine Redeemer had lain, was the object of most intense and fervent devotion. Pilgrimages to this sacred spot were reckoned among the works of merit by which men supposed that they should purchase the bliss of Heaven. But when the Turks conquered Syria and Palestine, about the year 1050, the pilgrims were exposed to every kind of outrage. Previous attempts had been made by the Pope to rouse the spirit and zeal of the Christian world. But Gregory VII. in the beginning of the tenth century, proposed to invade the Holy Land in person, and about 50,000 men were already mustered to follow him in this projected expedition. His disputes with the Emperor Henry IV. prevented the prosecution of this design. But the spirit of the peo-

* Ibid.

ple was now inflamed; and Peter the Hermit, returning from a journey which he had made through Palestine, A. D. 1093, complained of the sufferings of the Christians, and ran from province to province with a crucifix in his hand, exciting the people to engage in this *holy* enterprise, and even pretending a divine commission for this purpose.

The flame was thus kindled which continued to burn for two centuries, during which Europe seemed to have no object but to recover, or keep possession of, the Holy Land. Vast numbers; of all ranks, ages, and of both sexes, crowded to the standard, and flocked to the scene of warfare. The first Crusade was in the year 1096; the second in 1147. The third, in 1189, was undertaken by Frederick I. (surnamed Barbarossa,) Emperor of Germany, whose example was followed, in 1190, by Philip Augustus, King of France, and Richard Cœur de Lion. These two monarchs arrived in Palestine A. D. 1191, and succeeded in their first encounter with the infidels. After the reduction of Acre, or Ptolemais, the King of France returned to Europe; and the King of England carried on the war with great vigour: and not only defeated Saladin in several engagements, but made himself master of Jaffa and Cæsarea. However, being deserted by his allies, he con-

cluded, in 1192, a truce with Saladin for three years, three months, and three days; and soon evacuated Palestine with his whole army.*

It was in this expedition that he so distinguished himself by deeds of valour. But, what is more to our present purpose, is that it was for this Crusade, when contemplated by his father, that the supplies were granted, as we have seen, in the council held at Waltham.

The next visit of royalty to Waltham Palace was that of Richard himself, who was there after his second coronation in Winchester Cathedral. He appears to have taken Waltham in his way to Portsmouth, where he embarked on his last expedition, from which he never returned. This must have been about A. D. 1196, the year in which the knightly and lion-hearted monarch of England lost his life at the siege of Chaluz.† We may apply to him the energetic lines of Johnson, descriptive of the end of a warrior-king of somewhat similar character,—Charles XII. of Sweden.

“ His fall was destin'd to a barren strand,
A petty fortress, and a [dubious] hand.
He left a name at which the world grew pale,
To point a moral, or adorn a tale.”‡

* See Rees's Cyclopædia, art. Croisade. There were nine crusades in all: the last was A.D. 1270.

† Milner's Hist. Win. i. 233.

‡ Vanity of Human Wishes.

The Palace, thus dignified by the presence of royalty, continued to be one of the principal residences of the successive bishops of the diocese. In tracing its annals, we arrive at the times and the illustrious name of WYKEHAM. This distinguished prelate and benefactor is stated to have been born at the neighbouring village of Wykeham (now Wickham) A. D. 1324, or the 18th of Edward II. His surname was either simply Wykeham, or de Wykeham. Bishop Lowth, his learned and able biographer, inclines to the former appellation, and states, in support of his opinion, that several of the bishop's kindred, bearing the same name, *e. g.* his great nephews, were admitted as Fellows of his college in 1387, 1390, 1395. He is, however, generally and best known by the name of William of Wykeham. His parents are supposed to have been persons of good reputation and character. This seems to be implied in the motto he afterwards adopted, "Manners makyth man." At all events, they were in narrow circumstances, so that they could not give him a liberal education. This defect was, however, supplied by some benefactor, said to have been Sir Nicholas Uvedale, lord of the manor of Wykeham, and governor of Winchester Castle, who maintained the embryo bishop, statesman, and founder, at school at Winchester. where he was

instructed in grammatical learning, and where he gave early proofs of his piety and diligence. It does not appear that he was ever a member of that University which contains such a splendid monument of his liberality, the magnificent "College of St. Mary of Winchester," or New College; and where his memory is enshrined among the most renowned and unsparing of her founders and benefactors.

When he was about 22 or 23 years of age, Wykeham was introduced to the Court of Edward III. and placed in his service. The first office he is reported to have held is that of clerk of the works in two of the king's manors; the date of his patent is May 10, 1356. On October 30th following he was made surveyor of the king's works at the Castle and in the Park at Windsor. This was the foundation of his fortune and his fame. His allowance was one shilling a day at Windsor; two shillings if he went elsewhere; and three shillings a week for his clerk. It was at his instigation that the Castle of Windsor was rebuilt in its present magnificent form. I speak, of course, of the general plan, and of the more ancient parts contemporary with him. From this time favour and preferment flowed in rapidly, and were heaped on him with almost boundless profusion. In 1360 he attended the king at Calais, when

the treaty of Bretigny was solemnly ratified and confirmed by the kings of England and France. Such was the favour in which he was held, that Froissart says,—“ At this time *reigned* a priest, called William of Wykeham. This William of Wykeham was so much in favour with the king of England, that every thing was done by him, and nothing was done without him.”

We need not then wonder at his elevation to the episcopal dignity. On the death of Edyngdon, Oct. 8, 1366, by the king's earnest recommendation, Wykeham was immediately elected by the prior and monks of the Cathedral Priory to succeed him. He was consecrated Bishop of Winchester, at St. Paul's, Oct. 10, 1367. In the same year he appears to have been made Lord Chancellor of England.

But it is in his episcopal character that we have to do with Wykeham. One of his first cares was to repair the episcopal houses and buildings of all sorts, which had been much dilapidated. These were very numerous. Besides many granges, parks, &c. the bishops had ten or twelve castles, manor places, or residences, *e. g.* Wolvesey, South Waltham, Marwell, Sutton, Highclere, Farnham, &c. In these repairs and restorations he expended about 20,000 marks, or £13,500—an immense sum in those days. What was far better, he was active and

vigilant in his duties as a bishop, visiting the churches and religious houses, reforming abuses, and giving injunctions for the due observance of their respective rules and orders.

Among these episcopal labours we must mention the correction of divers abuses in the Hospital of St. Cross, which gave rise to long and troublesome litigations. Wykeham persevered, and justice at last prevailed.

But while Wykeham was thus usefully employed, he was forming the plan of a noble and extensive foundation of his own, and taking measures for putting it into execution. He had long resolved to dispose of the wealth which Divine Providence had so abundantly bestowed on him, to some work of Christian charity and to the public good. In the statutes of his colleges he tells us that, on this occasion, he diligently examined and considered the various rules of the religious orders, and compared with them the lives of their several professors; but was obliged with grief to declare that he could not any where find that the ordinances of their founders, according to their true design and intention, were observed by any of them. This reflection affected him greatly, and inclined him to take the resolution of distributing his riches to the poor with his own hands, rather than employ them in establishing an institution which

might become a snare and an occasion of guilt to those for whose benefit it was designed. After much deliberation, and devout invocation of the Divine assistance, he determined to establish two colleges of students, for the honour of God and increase of his worship, for the support and exaltation of the Christian faith, and for the improvement of the liberal arts and sciences. He seems to have come to this resolution, and to have formed in his mind the general plan, as soon as he became Bishop of Winchester; for we find that in little more than two years and a half he had made purchases of several parcels of ground in the city of Oxford, which now make part of the site of his college there. His college at Winchester, intended as a nursery for that at Oxford, was part of his original plan; for as early as 1373 he established a school at Winchester, as a preparatory step, as it seems, to the foundation of his college. The design was noble, uniform, and complete. It was no less than to provide for the perpetual maintenance and instruction of 200 scholars, to afford them a liberal support, and to lead them through a perfect course of education, from the first elements of letters through the whole circle of the sciences, from the lowest class of grammatical learning to the highest degrees of the several

faculties.* It properly and naturally consisted of two parts, unitedly forming two establishments, the one subordinate to the other. The design of the one was to lay the foundations of science; that of the other, to raise and complete the superstructure; the former was to supply the latter with proper subjects; and the latter was to improve the advantages derived from the former. The plan was truly great, and an original in its kind; as Wykeham had no example to follow in it, so no person has ever yet been found who has had the ability or the generosity to follow his example, except one, and that one a king of England, who has done him the honour to adopt and copy his whole design.† This was the saintly monarch, “the meek usurper,” Henry the Sixth, who loved to resort to the shrines and altars of Winchester; fostered there the holy flame of Christian charity; and, stirred up to most praiseworthy emulation by the example of the admirable prelate of Winchester, began and carried on, as far as he was permitted, the still more magnificent foundations of Eton and King’s Colleges.

On March 5th, 1380, the foundation stone of Wykeham’s New College at Oxford was laid,

* Lowth’s Life of Wykeham, p. 92—96.

† Lowth, p. 182.

and the whole was completed in six years ; and on April 14, 1386, the Society took possession of it with great solemnity.* Its proper name is "Seynte Marie's College in Oxenford." It retains, however, to the present day the somewhat anomalous name of "New College."†

The endowment of this noble institution is for "a warden and 70 scholars, clerks, students in theology, canon and civil law, and philosophy : twenty were appointed to the study of law, ten of them to that of the canon, and ten to that of the civil law. The remaining fifty were to apply themselves to philosophy or arts (sciences) and theology, two to medicine, and two to astronomy. Besides these there were ten priests, three clerks, and sixteen choristers, to minister in the service of the chapel.‡

"The body of statutes which Wykeham gave to his college was a work upon which he bestowed much time and attention. It was the result of great meditation and study, assisted, and confirmed, and brought to maturity, by long observation and experience. Accordingly it has always been considered as the most judi-

*Chalmers's Oxford, i. 119. Ingram's Memorials, &c.

†Godwin, p. 289, remarks this more than 200 years ago. See, however, Dr. Ingram's observations on this subject.

‡ Chalmers.

cious and the most complete performance in its kind ; and as the best model which the founders of colleges, in succeeding times, had to follow, and which most of them have either copied or closely imitated.”*

The establishment, in proper form, of Winchester College followed that of New College. Its charter of foundation is dated October 20th, 1382. In the year following the completion of his building at Oxford, he began that at Winchester. The first stone was laid March 26th, 1387 ; and the warden and other members of the Society made their solemn entry on March 28th, 1393. This Society consists of a warden, seventy poor scholars, ten secular priests, perpetual fellows, three priests chaplains, three clerks, and sixteen choristers, a head master and under masters.

Such was Wykeham as a founder. “ His munificence,” says his biographer, Bishop Lowth, “ proceeded always from a constant generous principle, a true spirit of liberality. It was not owing to a casual impulse, or a sudden emotion, but was the effect of mature deliberation and prudent choice. His enjoyment of riches consisted in employing them in acts of beneficence ; and while they were increasing upon him, he

* Lowth, p. 187.

was continually devising proper means of disposing of them for the good of the public; not delaying it till the time of his death, when he could keep them no longer; nor leaving to the care of others what he could better execute himself; but forming his designs early; and, as soon as he had ability, putting them into execution, that he might have the satisfaction of seeing the beneficial effects of them; and that by constant observation and due experience, he might from time to time improve and perfect them, so as to render them still more beneficial.”*

Having almost finished his college at Winchester, Wykeham undertook to repair, or rather remodel, at his own expense, the nave of the Cathedral. This great work was begun in 1394, and it was carrying on at the time of his death; for he bequeaths 2500 marks for what remained to be done, and 500 marks for the stained glass windows. It is a stately and magnificent memorial of his great architectural taste and skill, as well as of his boundless liberality. By operations of a very bold and daring nature, requiring consummate masonic and mechanical ability, the ponderous architecture of Walkelyn has been converted into Gothic of the

* Lowth, p. 96.

purest and most correct design ; and it is not perhaps too much to say that, York alone excepted, the nave of Winchester is the grandest and most impressive in the kingdom. In the midst of it he caused his resting place to be prepared, the beautiful chantry which contains his tomb. Its situation was determined by the circumstance of there having been on the spot an altar dedicated to the Virgin Mary, where, when a boy, he was in the daily practice of attending the mass there celebrated by a monk named Pekis ; for early piety was one of the admirable features in the character of this great prelate. This spot, so dear to his heart, and so enshrined in his memory, he selected as his final earthly resting place ; and here, consequently, the chantry, a structure of exquisite beauty and elegance, was constructed for the purpose.

Having made all these preparations, and settled all his worldly and spiritual concerns, Wykeham, in 1401, retired to South Waltham ;* here calmly awaiting his end. His will, dated here, was signed July 3, 1403. In the following year, 1404, on September 27th, the spirit of this great and good man here took its flight. His body was buried in the beautiful chantry already mentioned ; and there rests in peace,

* " His favourite residence," says Dr. Ingram.

awaiting the resurrection of the just, the mortal part of the illustrious founder, benefactor, statesman, and prelate, William of Wykeham. But his memory lives for ever. Of him it may well be said in the language of the heathen poet, "*Semper honos, nomenque tuum, laudesque manebunt ;*" or in that of a bard of much higher order, "The righteous shall be had in everlasting remembrance."

Have I trespassed on your time by this somewhat detailed biographical notice? I plead in excuse that it is one of no ordinary man. In tracing the annals of Waltham and its Palace, "we do not look upon his like." Suffer me also to plead some strong personal feelings on this subject. If your lecturer has now, or at any time, found favour in your eyes; if, in the discharge of a most weighty and important office, he has ever been enabled to fulfil any duty, or render any service, in his native parish, he owes all, humanly speaking, to the illustrious name of Wykeham. You know "my manner of life from my youth up;" how, in early life, I was trained by the care of a revered father, and drank in from him the stream of learning; that stream which he himself quaffed, in all its purity and freshness, from Wykeham's spring at Winchester. O names for ever dear and revered, the founder and benefactor, the parent and preceptor!

Dum memor ipse mei, dum spiritus hos regat artus!
Nulla dies unquam memori vos eximet ævo.

In 1405 Wykeham was succeeded in the episcopal throne of Winchester by a prelate of different character, though resembling him in one particular, the renowned Henry Beaufort, Cardinal of St. Eusebius. He was nearly allied to royalty, being the son of the famous John of Gaunt, Duke of Lancaster, brother of King Henry IV. Beaufort, in early life, studied at Oxford, as a member of Queen's College. His academical course, however, was completed at Aix la Chapelle, where he applied himself closely to the study of both the common and civil law. In 1397, he was made Bishop of Lincoln: in 1399, we find him Chancellor of the University of Oxford; in 1404, Lord High Chancellor of England; and in the following year he became Bishop of Winchester. The cardinal was a man of splendid talents as well as of high birth. Spar- ing in his expenditure, he amassed immense wealth. On one occasion he lent his nephew, Henry V. £20,000, to assist him in his expedition against France; and thus diverted him from the meditated plunder of the church. The character of this great prelate has been variously represented. He appears to have been in good credit and esteem with his cotemporaries; but in more modern times he has been depicted in

very dark colours, and a very unfavourable light. It is certain he was too much mixed up in the secular and political transactions of his time; this must ever be a snare to a churchman, and unfavourable to his holy profession. His violent dissensions, also, with Duke Humphrey of Gloucester (surnamed the Good Duke) have been the source of much obloquy on his name. The duke was a distinguished patron of learning. The University Library at Oxford claims him as its founder. But between him and the cardinal a quarrel arose. The duke's violent death followed; and Beaufort was accused, or suspected, perhaps unjustly, of having had a share in the foul transaction. On this suspicion Shakspeare has founded the celebrated death-bed scene in his play of *Henry VI.*

Q. Mar.—Whither goes Vaux so fast? What news, I pray thee?

Vaux.—To signify unto his Majesty
That Cardinal Beaufort is at point of death.
For suddenly a grievous sickness took him,
That makes him gasp, and stare, and catch the air,
Blaspheming God, and cursing men on earth.
Sometimes he talks as if Duke Humphrey's ghost
Were by his side; sometimes he calls the King,
And whispers to his pillow, as to him,
The secrets of his over-charged soul.
And I am sent to tell his Majesty
That even now he cries aloud for him.

[*Scene, the Cardinal's bed-chamber.*]

King Hen.—How fares my lord? Speak, Beaufort, to thy sovereign.

Card.—If thou be'st death I'll give thee England's treasure,

Enough to purchase such another isle,
If thou wilt let me live, and feel no pain.

King Hen.—Ah! what a sign it is of evil life
When death's approach is seen so terrible!

War.—Speak, Beaufort, it is thy sovereign speaks to thee.

Car.—Bring me unto my trial when you will.

Died he not in his bed? where should he die?

Can I make men live, whe'r they will or no?

O! torture me no more, I will confess.

Alive again? then shew me where he is;

I'll give a thousand pounds to look upon him.

He hath no eyes, the dust hath blinded them.

Comb down his hair; look, look, it stands upright,
Like lime-twigs set to catch my winged soul.

Give me some drink; and bid the apothecary

Bring the strong poison that I bought of him.

King Hen.—Lord Cardinal, if thou thinkest on heaven's bliss,

Hold up thy hand, make signal of thy hope.

He dies, and makes no sign! O God, forgive him."*

Milner's arguments to prove this awful representation a mere fiction, as drawn from the placid expression of the countenance of the effigies of the cardinal on his tomb, and from the inscription which Bishop Godwin records as having been placed there, "Tribularer si nesci-rem misericordias tuas," are most futile. But what he says of the calm tenor of his will, the codicil of which was made only two days before his death, is worthy of more consideration, and may lead us to hope, in the judgment of charity,

* *Henry VI.* Second Part. Act III.

that the cardinal's character was free from the stain of blood, and his end more becoming his sacred function. At all events he appears to advantage as a benefactor. Not to mention some acts of liberality shewn at Oxford, we must not pass over his being the second founder of the Hospital of St. Cross, the buildings of which he embellished, and the endowments of which he increased by a donation of £158 13 4 annually.* His fine gateway, in perfect preservation, still adorns the venerable buildings of the Hospital. But what most closely connects this distinguished prelate with Waltham is, that in his will, already alluded to, he bequeaths to the Queen of England, the heroic Margaret, "his blue bed of gold and damask, at his palace at Waltham, in the room where the queen used to lie when she was at that palace, and three suits of the arras hangings in the same room."†

To Cardinal Beaufort succeeded, in the episcopal throne of Winchester, "a great and illustrious man,"‡ worthy to occupy the place, and to tread in the steps, of his predecessor, Wykeham, and, in some degree, emulating his fame. This was William Waynflete, or rather Patten,

* Lowth.

† *Vetusta Monumenta*—Gough on Monuments in Winchester Cathedral.

‡ Godwin de Præs.

which appears to have been his family name. His father seems to have borne also the name of Barbour. He was born, probably, at Waynflete, a market town on the sea coast of Lincolnshire, where his parents resided ; and, like Wykeham, and many others in those days, took his surname from the place of his birth.* Of his earlier years we have no satisfactory accounts. Bishop Godwin asserts that he was educated at both Wykeham's colleges ; but Dr. Chandler and other writers do not concur in this. There is, however, every reason for believing that he received his academical education at Oxford.† In 1429 he was appointed head master of Winchester College ; subsequently of Eton, of which he was also one of the first fellows. In three years he was promoted to the provostship of the college. On the death of Cardinal Beaufort, Waynflete was recommended by the king, to the prior and monks of St. Swithin (the cathedral priory) as a proper person to succeed him in the see of Winchester, and was promptly and unanimously elected by them. He proved himself worthy of this high dignity. Anxious for the advancement of learning, and following the splendid example of Wykeham, he projected the foundation of a

* Chandler's *Life of Waynflete*, p. 1, 2, 169.

† Chalmers. Wood.

college in the University of Oxford. In 1448, the year after his advancement to the mitre, he obtained the royal grant, empowering him to found a hall for the study of divinity and philosophy, at Oxford; to consist of a president and 50 poor scholars, graduates.”* After a considerable delay, perhaps occasioned by the civil wars, and the distracted state of England at that unhappy period, the foundation stone of the college was laid, in 1473, the 14th of Edward IV. The members of the Society had, to this time, lived partly in chambers adapted for them in St. John’s Hospital (where the college now stands) and partly in the different halls and tenements in the High-street, which had been merged in the general appellation of Magdalene Hall. But now their future stately habitation was preparing for them. About 1481 the buildings appear to have been nearly or quite completed, as the excellent founder in that year paid a visit to his college, “to see the buildings.” He then delivered to the Society a body of statutes, formed on the model of Wykeham’s, at New College, and revised and corrected with his own hand. This book is still extant, preserved in the college, a curious and interesting relic of the illustrious prelate. The college was dedicated

* Chandler, p. 49. Dr. Ingram says 1457.

by the name of "Seynte Marie Magdalene College." The foundation was for a president, forty fellows, thirty scholars, (called semi-communarii, or demies,) four chaplains, priests, eight clerks, sixteen choristers. Such is Magdalene College: a "noble establishment, which has always maintained a high rank in the annals of the University. In comprehensiveness of design, and uniformity of plan, its architecture stands conspicuous among the many splendid and interesting examples of ancient art with which Oxford abounds. Its domain contains nearly 100 acres, of which its buildings are said to cover very little less than eleven. Over the whole rises the majestic tower, (145 feet in height) the great ornament of the eastern approach to the city;" one, as that is, indeed, of unrivalled majesty and beauty; the finest entrance to "the city of palaces." "The buildings of Magdalene College, the lofty pinnacles and turrets, the stately towers, the antique buttresses of the cloister, the chapel, the library, the grove and gardens, the water-walk," all present a scene of beauty unequalled perhaps by any collegiate foundation in the world.* On these objects of academical grandeur, especially on the solemn chapel, with its daily

* Dr. Ingram's Oxford.

choral chant, and storied windows, shedding "a dim religious light," and pealing organ sending forth the richest strains of harmony, the mind delights to dwell in fond and grateful recollection, which necessarily leads to the conviction that happy indeed must be those votaries of learning who "rove,"

"In quest of truth, in Maudlin's learned grove."*

The college, however, splendid as it is in architecture, and rich in endowment, is not the only academical institution in Oxford which owes its existence to the munificence of Waynflete. In 1480, before the buildings of the college were completed, he erected, in its immediate vicinity, a grammar school, called "Grammar Hall," intended by him to be a school connected with his greater foundation. This was the germ and nucleus around which the academical hall of the same name was in process of time formed. This has generally been a flourishing society. In the time of Charles I. it reckoned three hundred students on its books, which shows that "as a seat of learning it could have been inferior to none in the university." Many eminent men are numbered among its members. We may mention only Wilkins, the philosophical Bishop of Ches-

* Pope's Imit. of Horace.

ter, and one of the founders of the Royal Society; Sir Matthew Hale, the celebrated judge; Lord Clarendon, the historian; and last, but not least, the martyr Tyndale, the translator of the New Testament, A. D. 1525, whose portrait adorns the refectory. The hall has been, indeed, removed from its ancient site, by Magdalene College, having been vacated in 1822, when divine service was performed for the last time in the small but beautiful chapel. The office devolved on your lecturer; who thus took leave, with many an affectionate and solemn feeling, of the place of his academical education. The transplanted hall continues to prosper, having now on its books two hundred members. "It fully answers the purpose for which it was founded; and will, we may fairly presume from its present flourishing condition, prove more than an equivalent for all the dissolved houses of learning to which it has succeeded."*

Waynflete's character as a statesman, (he was in 1456 appointed Lord High Chancellor,†) and as a bishop, appears to have been of the highest order.‡ Many of his acts and legal documents appear to have been executed at the Palace of Waltham.§ And here, too, the close

* Ingram's Oxford. † Chandler's Life, p. 83.

‡ It is eloquently drawn by Dr. Chandler, p. 229.

§ White's Selbourn, et alibi.

of his useful and honourable life took place. "On the 27th of April, 1486, he received something, as it were, of a divine impression or admonition, not unlike that of Hezekiah, 'Set thy house in order, for thou shalt die, and not live.' His will is dated on that day, at South Waltham. In the preamble he declares that he was panting for the life to come, and perceived the day of his expectation (waiting) in this valley of tears arrived, as it were, at its eve, and the time of his dissolution at hand."* He died at Waltham on the 11th of August following. His body was removed to Winchester with great funeral pomp, and deposited in his beautiful chantry in the cathedral, according to the directions in his will.†

In 1493, Langton, Bishop of Salisbury, was translated to the see of Winchester. He held this dignity, however, but a short time; as he died of the plague in 1500. His name is closely connected with Waltham Palace, as a considerable part of it was built by him. Leland's account of the palace is given in these words:—"Here" (at Waltham) "the Bishop of Winchester hath a right ample and goodly maner place motid about, and a praty brooke renning hard by it. This maner place hath beene of

* Chandler, p. 218.

† Ib. p. 226-7.

many bisshops' building. Most part of the 3 partes of the base court was buildid of bricke and timbre of late dayes by Bisshop Langton."* An ancient date, on a stone bearing his arms, which I read 1497, is yet to be seen on one of the buildings on the other side of the road, which formerly belonged (as indeed they do now) to the palace. Part of his work within the moat yet remains entire, now used as the farm house. It bears evident marks of the architectural style of that period. The wall which surrounds the area of the palace on the east and south, and which originally ran round the whole of it, as the foundations show, is most probably Langton's work. It is, perhaps, one of the most ancient specimens of brick work, on a large scale, in the kingdom.

Langton was succeeded in 1502 (18th of Henry VII.) by "the chief of all the king's confidential friends and counsellors, Richard Fox, successively Bishop of Exeter, Bath and Wells, Durham, and Winchester: of the last on account of its greater vicinity to the king, who wished for his advice on all matters of consequence. Henry lavished on him the marks of his esteem and regard; and among the bishop's other honours, was that of being spon-

* Leland's Itin. iii. 115. Hearne.

sor to the young prince, afterwards Henry VIII.* In the latter part of his life he retired from the court and civil affairs, and employed his time in preaching and other good works. His charities were abundant, and his style of living splendid and hospitable. It is said that he kept at Wolvesey an establishment of 220 men-servants. The public works, too, in which he was engaged, are another mark of his munificence. Not long before his death he founded, built, and endowed Corpus Christi College, in Oxford. The endowment of his college was not with ecclesiastical property, as had not unfrequently been the case in similar institutions, but with estates which he purchased for this express purpose. The college, the license for the foundation of which bears date 1516, was for the sciences of divinity, philosophy, and arts; for a president and thirty scholars, graduate and not graduate, more or less, according to the revenues of the society. It was endowed with £350 yearly. The statutes, dated 1527, enjoin that the society shall consist of a president, twenty fellows, twenty scholars, two chaplains, two clerks, and two choristers. This college, by the establishment of lectures in Greek and Latin, contributed very materially to that revival of

* Godwin.

sound learning which so remarkably preceded the Reformation. Among its literary ornaments, we may record two of surpassing excellence—the learned and admirable Bishop Jewell, and his kinsman the illustrious Richard Hooker, the mighty champions of the reformed Church of England against popery on the one hand, and schismatical puritanism on the other.* Bishop Fox's name does not indeed occur as immediately connected with his palace at Waltham, but he doubtless resided here occasionally; and such a man and benefactor ought not to be passed over in silence. His college was not the only mark of his munificence. He rebuilt the choir of the cathedral at Winchester in a style of splendour and magnificence of the highest order; and dying in 1528, was buried in the exquisitely beautiful chantry which he had prepared for the purpose; and which, as Milner states, he used as his oratory; spending his time there in devotional exercises, and preparation for his end.†

Bishop Fox was succeeded by the renowned Cardinal Wolsey, who had long cast a wishful eye on the see of Winchester. He did not,

* Godwin. Milner's Hist. Win. i. 318, 4to. Chalmers' and Ingram's Oxford.

† Godwin, p. 297. Milner, i. 320. For a high character of him, see Ingram's Oxford.

however, hold it long. His "full-blown dignity" (as Johnson expresses it) was approaching its period of decay. Before a year had elapsed, his sudden disgrace and melancholy end followed. He would not have been mentioned in this sketch of Waltham's History, had it not been for an expression of Wood, the Oxford antiquary; who, in his account of the somewhat famous Andrew Borde, who died 1549, records his having lent a M.S. work of his to "Thomas Cromwell, of Bishop's Waltham, near Winchester; who being afterwards taken up with state affairs, and matters of high concern, lost the book, to the great grief of the author."* We know that Cromwell began his career in the service of Wolsey; he might, therefore, have been residing in or near the palace, as steward or confidential agent; or, perhaps, occupying it as a personal friend of the cardinal. We find him in favour with the latter, and assisting him in the foundation of his colleges at Ipswich and Oxford, as early as 1525.

If the names of Henry de Blois, Wykeham, Waynflete, and Fox, are to be held in perpetual veneration, as prelates, encouragers of learning, and benefactors of the human race, that of the next bishop who occurs in the annals of Win-

* Wood's *Athenæ*, i. 75.

chester and Waltham is worthy only of unmingled and unadulterated detestation. This was the too celebrated Stephen Gardiner, to whom the words of the satirist may well be applied:

“*Monstrum nulla virtute redemptum
A vitio.*” *

Even of a Popish persecutor we could not use such strong language, did not the melancholy truth extort it. He was unquestionably a man of talents, and by no means destitute of learning (as Bishop Godwin admits), but he made use of all the energies of his mind in the vain and wretched endeavour to suppress the truth, and smother the springing light of the Reformation. Crafty, designing, unprincipled, faithless, a very image of Popery incarnate, he could take either side of the question, as suited his purpose; could write either for or against the Pope and Popish errors; and side with either party, as best promoted his temporal interests.† His cruel and truly diabolical conduct towards the martyr-prelates of the Church of England, the illustrious Reformers, is too well known. I need not hold up the hideous

* Juvenal Sat. iv. 2, 3. A wretch ungraced by a single virtue. See also Southey's *Book of the Church*, in loc.

† See his character as given by Fox; and Southey's *Book of the Church*, c. xiii. p. 357. 4th ed.

picture of human depravity. In the reign of Edward VI. he was deprived of his bishopric, on account of his obstinate resistance to the Reformation; and in 1550, Dr. Poynt, a man of distinguished learning, who had lately been made Bishop of Rochester, was promoted to Winchester, in his room. But whatever might have been Poynt's qualifications, in other respects, for his high office, a conscientious regard for the preservation of the temporalities of his bishopric did not form a part of them, as it ought to have done. He appears to have been, I had almost said, an unprincipled time-server; ready at all times to surrender what he held in trust for his successors. In this world "evil is ever mingled with good;" and the period of the Reformation is marked by the plunder, confiscation, and alienation of the property of the church to a most scandalous extent. For instance; Waltham Palace, and its valuable appendages, attracted the notice, and excited the cupidity, of the grasping courtiers of the day; who vied with each other in appropriating to themselves all that they could lay their rapacious hands on. The Lord Treasurer Paulet obtained possession of the palace, park, and dependent estates of Waltham from Poynt, who appears to have signed away the property

of the see without shame or remorse.* We may observe, with regret, that the excellent young king, Edward VI. seems to have viewed these acts of spoliation with marvellous complacency. In one of his letters he says of Waltham Palace, "It was a fair old house, in times past of the bishop of Winchester; but now my Lord Treasurer's. † In the following reign, however, that of Mary, Waltham, with the rest of Poynt's grants and alienations (amounting to an incredible number) was recovered to the church. Gardiner had regained his seat on the episcopal throne; and Poynt was compelled to flee from the storm, which then gathered, with fearful blackness, around the Reformation and its promoters, to burst, with deadly violence, on the heads of the leaders in this great and holy work. Through the influence of the restored prelate, this restitution was effected; ‡ and thus one good deed may be placed to the account of him of whom scarcely anything of a praiseworthy nature is recorded. The rest of his life is one tissue of Popish bigotry, treachery, cruelty, barbarity, and wick-

* Heylyn's *Hist. Reform.* p. 101, ed. 1674. Milner's *Hist. Win.* i. 347. The manor and hundred of Waltham shared the same fate. See also, on this subject, Southey's *Book of the Church*, ch. xiii.

† Letters quoted by Gough. ‡ Heylyn *ut sup.*

edness. His end, if we may credit Fox,* was suitable to his life. The martyred prelates met death, yea, their fiery death, with calmness and peace. Their savage persecutor's closing scene was one of anguish, remorse, and despair.† “The wicked is driven away in his wickedness; but the righteous hath hope in his death.”

The next step in tracing the history of the Palace brings us to one of the most illustrious prelates that have ever adorned the Church of England, either before or since the Reformation, Lancelot Andrewes. This distinguished man was successively Bishop of Chichester and Ely, from the latter of which he was translated, for his great merit, to Winchester, in 1618. Whether we look at his great learning, or contemplate his eminent piety, and his liberal encouragement of learning and learned men, he appears in every way worthy of our especial veneration. As to his learning, “his admirable knowledge of the learned tongues,—Latin, Greek, Hebrew, Chaldee, Syriac, and Arabic, besides modern languages, to the number of fifteen,—was such and so rare, that he may be well ranked, in the first place, to be one of the

* Acts and Monuments, iii. 450, 1684, fol. See, for many such instances, Lactantius De Mort. Persecutorum.

† Burnet's Hist. Ref. ii. 320.

rarest linguists in Christendom.”* His piety is shewn by his “Manual of Devotion,” the breathings of a truly devout spirit. His own M. S. copy, which was scarcely ever out of his hands during his last sickness, was found after his death, worn by his fingers and soiled by his tears. “Pray with Bishop Andrewes for one week,” says his translator, Dean Stanhope, “and he will be your companion ever after.” His liberality was shewn, among other ways, by the sums laid out on his various ecclesiastical residences—the Deanery of Westminster, and the Palaces of Chichester and Ely. As Bishop of Winchester, he expended “at Winchester House, at Farneham, Waltham, and Wolvesey, two thousand pounds.”† But Andrewes’s liberality was not confined to these acts of generosity: his deeds of munificence were many: his alms-giving was abundant. “He was free from all avarice and love of money. He had this world’s goods; but he loved them not. He had them; but as a steward to dispose and expend them.”‡ “Lest his left hand should know what his right hand did, he sent great alms to many poor places under other men’s names; and he stayed not till the

* Funeral Sermon, by the Bishop of Ely, at the end of Bishop Andrewes’s Sermons, folio ed. 1641.

† Funeral Sermon ut sup.

‡ Ibid.

poor sought him, for he first sought them, as appeared at Farnham, at Waltham, and at Winchester.”* His will was begun at Waltham.† After a life spent in the discharge of every duty, and in the performance of every good work, this admirable prelate entered into his rest Sept. 25, 1626, and was buried in the church of St. Saviour’s Southwark; where his tomb presents an object of deep interest to every lover of all that is excellent in man, to every one who reveres the memory of the learned and the good.

With the episcopate of Andrewes the history of Waltham Palace, as a place of residence, may be said to end. For now “a darker hour ascends” than that marked by temporary spoliation and alienation; and its glory departs for ever. The Great Rebellion brought with it, among so many other miserable consequences, the ruin of this stately and interesting edifice. The precise date of its destruction is hardly known; but it was probably about the time when the civil war raged at Winchester and in its vicinity, when the ancient Castle of Winchester and the Palace of Wolvesey were demolished by the rebels. This was in 1645, designated by Lord Clarendon as “this unfortunate

* Funeral Sermon ut sup.

† Ibid.

year.”* About this disastrous period Waltham Palace fell for ever. Its rifted towers, its ruined hall, once the resort of royalty, its rent and ivied walls, which have resisted the atmospherical, though not the political, storms of seven centuries, speak, in affecting language, of the evils and miseries of civil discord; and seem to reiterate the expostulation of old, “Sirs, ye are brethren; why do ye wrong one to another?” The tradition of the town (I full well remember the impression made on my youthful mind by the recital of it in my childhood) is, that the Palace was battered down by artillery;† and that the bishop made his escape from his infuriated assailants by being carried out concealed under a load of manure. This latter circumstance is probably an embellishment. The bishop was Walter Curle; who, thus dispossessed of his palaces, and of the temporalities of his see, and stripped, like many others, of even his personal property,‡ retired to Soberton; where he lived with his sister, and died before the Restoration.§

* History of the Rebellion.

† Grose says the battery was planted on the eastern side; probably on the high ground adjoining the Southampton road.

‡ See Bishop Hall’s “Hard Measure,” for an atrocious instance.

§ Granger, ii. 156. Walker’s Sufferings of the Clergy.

One relic of the ravaged Palace yet exists, in the possession of your lecturer—a black letter folio Bible of 1613, with the royal arms embossed on the cover, and which, as an illiterate manuscript notification attests, “cam out of the pleas hous,” *i. e.* “came out of the place-house,” the ordinary appellation of mansions of this description, “place” being derived from the Latin “palatium.” The Palace being thus destroyed, the manor of Waltham was again alienated from the see. In 1646 it was sold to Robt. Reynolds, Esq. for £7999 14 10½.* After the Restoration it was once more recovered to the bishop. But the Palace was destined no more to raise its head. Bishop Morley, who rebuilt Wolvesey and Farnham, and provided a town residence at Chelsea, instead of the demolished Palace in Southwark, broke up the extensive park of Waltham, consisting of nearly 1000 acres, and divided it into farms; in which state it continues, yet bearing, in common parlance, its ancient name, “the Park;” while one of the farm-houses is still called “the Lodge.” The tenth part, in lieu of tithes, was allotted to the rectory of Waltham, and now forms “the glebe.”

The ruins, even in their present state, attest the former magnificence of the place. They

* Gale, p. 16.

consist of the part now converted into the farmhouse, before mentioned as the work of Langton, and an extensive building, now used as a barn, which seems to have been offices (perhaps a bake-house, for there are marks of what appears to have been an oven), with dormitories, probably, in the upper story. The large building, without the inclosure of the Palace, on the other side of the road, was probably used as stables. Its date has been already noticed. But the principal part of these interesting remains is the western front ; comprising the porter's lodges, at the north-west angle, some offices, and the stately great hall, lighted, when in its perfect state, by ten fine windows, five on each side. At the south end of this once splendid apartment are the remains of a door-way, by which the hall might be approached from the principal rooms of the palace, which fronted the south.* The passage seems to have been through the lower room of the massive tower at the south west angle ; which yet exhibits, in its basement story, the original Norman architecture of Henry de Blois. The practised eye of the architectural antiquary will discover other traces of this ; especially in an interesting and very characteristic window near the end of the great hall, which is

* Grose's Antiquities.

unfortunately yielding (in spite of efforts made to preserve it) to the pressure of a superincumbent mass of ruin. In the southern end of the hall may be discerned evident traces of the Minstrel Gallery, whence, on festive occasions,

“With minstrelsy the rafters rung.”

In the south west angle a curious corbel remains, which supported its part of the framed timber roof. To this spot, with all its historical reminiscences, we may surely apply the language of our admirable poet:

“Meditation here

May think down hours to moments.”*

For these shattered walls were once the resort, as we have seen, of the great, the renowned, the brave, the learned, and the good. Here was the scene of baronial festivity and episcopal hospitality: here

“Stately the feast, and high the cheer,”

which royalty itself disdained not to share, and refused not to grace.†

The sheet of water, into which the roofless walls and ruined windows cast their reflection, is

* Cowper.

† After so many years of desertion and desolation, the ruins of the palace have been once more visited by their rightful lord. On the 27th of August, 1835, a day memorable for the parish of Waltham, as being that of

evidently artificial ; formed by a mound or dam at the southern end, and supplied by the springs rising, as Leland describes them, at a short distance from the town, at Northbrook. Leland calls it "a praty stream renning hard by." White, on the other hand, dignifies it with the appellation of "a large and beautiful lake."† The former description falls as short of its real size and appearance, as the latter exaggerates them. The pond, however, though much decreased through the accumulation of alluvial soil, presents, with its accompanying scenery, the sloping hills, the distant church, and the impressive ruins, a scene on which the eye may rest not without pleasure. In the reign of Charles II. an act of parliament was obtained for making an artificial navigation from Waltham Pond to the sea. The project, however, was never realized, and the act expired.

the consecration of Curdridge Chapel, the Bishop paid a visit to the venerable remains of the palace of his predecessors. The author craves permission to record this episcopal visit, (a rare occurrence, he believes,) and the gratification which he himself felt in being allowed to accompany his honoured diocesan and patron, on the occasion, as "the local antiquary."

† History of Selburn. In Wykeham's time it used to be fished on occasions of royal visits to the bishop,—*"contra adventum regis."* See Dr. Ingram's Oxford. New College.

But I must conclude. We have traced the history of our antient town from the remotest period of the annals of our country. We have surveyed the actions and the characters of generations long passed away. We have seen the grandeur of distant times swallowed up in the wreck of ages ; while the very fabric, in which these scenes of greatness were exhibited, is left, an affecting monument of the instability of every thing here below. For

“On its scatter’d towers stern Ruin sits,
And grimly smiles at Time’s destroying hand ;
While its rent pillars, and its ivied arches,
Speak the vicissitudes of earthly things.”

And what does this teach us ? That “man is like a thing of nought ; that his time passeth away like a shadow ;” and that all his greatness “is but the baseless fabric of a vision.”

Where are the BRITONS, with their rude fortresses in the deep recesses of the forest ; their Druid priests, with their mysterious rites, and their barbarous and cruel sacrifices ? Where are Hesus, and Taranis, and Andraste, and all their blood-stained divinities ? Where is their oppressor, the lordly and warlike ROMAN ? Where are his mighty legions, which overspread the land, and held it in subjection ? What traces have they left of their existence and their

presence? A few roads, obscurely marked, and for the most part unnoticed, save by the discerning eye of the antiquary; a few tessellated pavements, the relics of their pride and luxury; and their ashes, ever and anon brought to light from the silence of the tomb, and the deep darkness of "the dust of death." And where is their mighty empire, once almost commensurate with the then known world? Like themselves, crumbled into dust. Its very ruins have perished. Even the shadow of its name, which lingered in the confederation of the German Empire, has passed away for ever. They are gone; and their power lives but in the blood-defiled page of the history of their conquests and their oppressions. Their might is buried with them in one common sepulchre. They are whelmed beneath the wave which swept away their once almost irresistible domination. And where are the succeeding generations—the fierce SAXON, the ruthless DANE, the proud imperious NORMAN? Where are the MONARCHS, whose presence once graced the stately halls of Waltham? Vanished, like the mist of the morning; gone, like the meanest of their vassals. "They lie," indeed, "in glory," like the departed potentates of Babylon, as described in the magnificent triumphal ode, that more than human *ἐπινικιον**

* Song of victory.

of the inspired prophet: but it is, like them, "every one in his own sepulchre." The lion-heart of the hero of Palestine now rests, in form and appearance a shrivelled leaf, beneath the pavement of the Cathedral of Rouen. The PRELATES, those benefactors of the human race, the De Blois, the Wykehams, the Waynfletes, the Foxes, the Andreweses, are gathered to their fathers. "Their bodies are buried in peace" amidst those exquisite specimens of their architectural taste and skill; where, in former times, mistaken piety offered for their soul's repose the imaginary sacrifice of the mass; (forgetful of the universal efficacy of "the offering of the body of JESUS CHRIST once for all," the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world;") and where, in these better days, the lover of all that dignifies and adorns human nature delights to take his thoughtful stand; where he contemplates, with thankful heart, the memorials of founders and benefactors; and sheds the tear of grateful admiration over the resting place of the sainted dead.

And where are their never-dying SPIRITS! "They rest from their labours; and their works," the fruits, we may hope, of that justifying "faith which worketh by love," (for such works could scarcely spring from a spurious

motive) "will follow them" to the tribunal of their Saviour-Judge.

And where are the multitudes that for a thousand years have peopled the place which has been the subject of this evening's discussion? For them, as to their mortal part, their exuviae, we have not to look far: we are, so to speak, treading on their very dust. The shades of night, indeed, are resting on their graves in the adjoining cemetery, where perhaps some eighteen or twenty thousand may be reposing in death: but to the mind's eye, yes, and to the feelings of the heart, they are visible, they are present. There reposes many a one, some not unknown to ourselves, loved and honoured in life, that life in which they "served their generation according to the will of God;" and lamented in death, that death which to them was the beginning of a deathless existence in bliss and glory.

"The pageant of this world passeth away." Where then shall we take our stand amidst its changes?

"Our narrow ken
Reaches too far, when all that we behold
Is but the havoc of wide-wasting Time;
Or what he soon shall spoil."

Where shall we find a resting place? In HIM alone who declares, "I AM JEHOVAH: I CHANGE

NOT." By faith in Him, and holy obedience to His commands, we become partakers of His own immortality. "The world passeth away, and the lusts thereof; but" (oh! sublime sentiment, which nothing short of divine inspiration could have dictated!) "HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER." In that SAVIOUR, "the same yesterday, to-day, and for ever," who hath declared, "HE THAT BELIEVETH IN ME HATH EVERLASTING LIFE." In that "city," the heavenly Jerusalem, "which hath foundations; whose builder and maker is God." There, "a rest remaineth for His people." There, no more exposed to the vicissitudes of this mortal state, they shall find "fulness of joy, and pleasures for evermore." "Heaven's eternal year" is their blessed portion.

THE END.

ADDENDA.

HABITATIONS OF THE BRITONS.

PAGES 12 and 13.

THESE were not always subterranean: the better sort were conical buildings, the foundations of which remain in various places. Should such circular pieces of masonry be found, they should be carefully preserved for the inspection of the antiquary.

NAME OF THE TOWN.

PAGE 18.

This has been supposed by some to be compounded of the Latin *vallum*, Wal, *i. e.* *vallum*; as Wic, *i. e.* *vicus*. But this is far fetched, and contrary to analogy. The Saxons would not have borrowed a Latin term, and compounded it with one of their own, viz. *þam*.—Besides, in this case it would have been Wal-ham, not Walt-ham. Mr. Duthy (*Sketches of Hampshire*, a truly valuable book,) justly remarks, that “the Saxon letters *þ* and *ð* are the shibboleth of Norman scribes;” easily confounded, like the samech and schin of the Hebrew alphabet. Bishop Gibson says, “*syllabæ weald, wald, walt*, significant *sylvam, saltum, nemus*. ‘Wold’ is an

open plain, a downy country: locus indigus sylvæ."—*Apud Anonymiana*, vii. 281. We have seen that our Waltham was properly and originally designated as South Waltham. The opposite designation still exists in the name of the village of North Waltham.

DUÆ ÆCCLESIÆ; or DEPENDENT CHAPEL.

PAGES 19 and 22.

There is a tradition of there having been a Chapel of Ease at Ashton, where the road to Upham meets Ashton Street, on the spot now occupied by the smithy and the adjoining house. The name of "Chapel" is preserved in that of the insulated piece of land; and it has been reported to me, in former years, that human bones have been dug up there. No traces, however, remain of the building. It is probable, however, that such a structure once existed, as they are often found in large parishes, where they were indeed necessary for the frequent services and masses of the ante-Reformation period; and where, in strictness of speech, they are equally needful at present, for the *daily* sacrifice of prayer and praise, the "pure offering in righteousness" of the *reformed* Church of England, "morning and evening, *daily* throughout the year."

The parish of Eastmeon, perhaps the most extensive in the diocese, had not only the dependent parochial churches of Froxfield and Steep, as at present; but the chapel of St. Nicholas, at Westbury, (which still remains, though dilapidated and desecrated;) and another St. Mary's, I believe, in the tithing of Oxenbourn; and

i L. of C.



a third, the foundations of which have been lately discovered, at Langrish. The ecclesiastical provision, therefore, for this great parish was the mother church, the dependent churches of Froxfield and Steep, and three chapels, giving a total of six. The antient chapels are now ill replaced by dissenting meeting houses of a low description.

If Bursledon Church be not one of the *duæ ecclesiæ* of Domesday, the second church may have been the chapel at Ashton.

DR. GOULSTON.

PAGE 28.

He appears to have been Master of Magdalene Hospital, near Winchester, (from which Waynflete, one of his predecessors in that office, named his hall and stately college at Oxford) when it was seized by the government of the day; who ejected the brethren, and applied the hospital to the use of Dutch prisoners, by whom it was utterly dismantled and ruined. See the old History of Winchester in 2 vols. 12mo. vol. ii. page 208.

THE WIFE OF BISHOP HORN.

PAGE 31.

One of the letters referred to mentions her death. "Our friend Pilkington, the most vigilant Bishop of Durham, died lately; and shortly before him my other half, my wife." *Zurich Letters*, p. 321, and the original Latin, p. 139. The date is August 10th, 1576.

THE CRUSADES.

PAGES 42--44.

In *Robertson's History of Charles V.* (the preliminary dissertation) there is an interesting account of these celebrated expeditions, with some valuable remarks on their political consequences, and on the influence which they exerted in the formation of European manners and society.

W Y K E H A M.

PAGES 46 and 53.

It is doubtful whether Wykeham was ever a member of the University. Wood states that he spent five years and a half at Oxford; but Bishop Lowth seems to doubt whether he was ever at the University at all. Mr. Chalmers says that he certainly did not study at Oxford. He, however, describes him as employing his leisure hours in study at Winchester School, in acquiring a knowledge of arithmetic, mathematics, logic, divinity, and the canon and civil law. "These acquirements," says Dr. Ingram, "are much more likely to have been made at the University; and the title of 'Clericus,' which appears in all the patents granted to him before he had any preferment in the church, favours the conclusion, as this was the general appellation of academical students. At all events, we may consider him, as his biographer observes, a person of as great genius, as extensive knowledge, and as sound judgement, as any which that age produced.—*Ingram's Oxford. New Coll.*

To Sir Nicholas Uvedale the credit is due of bringing forward the talents, and fostering the worth of this illustrious prelate, by his early patronage. His merit is recorded in an inscription at Winchester College :—

“VVEDALLUS PATRONUS WICCAMI,”

a title, indeed, of no ordinary value and dignity. The Uvedales continued to reside at Wickham, or, at least, to be connected with it, till the middle of the 17th century, or nearly so. On the south side of the chancel of Wickham church is a kind of mortuary chapel, which contains two monuments; one of them to the memory “Gulielmi Uvedale, Armigeri,” the date 1569; the other to that “charissimi equitis Gulielmi Uvedale,” date 1615. The latter (if I recollect rightly) is a large and costly fabric in the debased style of that age, with clumsy recumbent figures, the male in armour, and the female in the frightful dress of the times, attended by praying children, in no scant measure, and in goodly array, planted, like organ pipes, in regular gradation, according to their tallness. The design is rendered complete by obelisks, spheres, and other ornaments of that tasteless period; during which so many masses of deformity were introduced to disfigure our churches.

The noble zeal of Wykeham stirred up “also other founders; *e. g.* Archbishop Chichele, who, (as Chalmers says,) with the spirit of Waynflete in his heart, and the example of Wykeham before his eyes,” founded the noble and aristocratic college of All Souls, with which are connected, more or less closely, the illustrious names of Bishop Taylor; Linaere, the first teacher of Greek at Oxford; Leland, the antiquary; Dr. Sydenham, the

improver of medical science, (first of Magdalene Hall); Sir Christopher Wren; Sir W. Blackstone, the admirable commentator on the laws of England; and the late excellent and lamented Bishop Heber.

THE NAVE OF THE CATHEDRAL.

PAGE 54.

Its effect is produced by the twelve stately arches, narrow and lofty, which give the long-drawn perspective, which is so strikingly impressive in architecture, and is displayed at Winchester with almost overwhelming sublimity. The equally long Norman naves of Ely, Peterborough, Durham, &c. do not equal, in this respect, the aspiring sharply-pointed arcades at Winchester. The panelling of the walls, also, continuing the design from the vaulting to the plinth, or bench-table, unites the whole into one perfect design. The proper way to view this splendid nave is, not to look at it from the west end, under the great window, as most persons do; for here the effect is injured by the massiveness of the piers, shutting out the side aisles, when combined together so nearly in the line of vision, thus forming little else than an ornamented wall of shafts and perpendicular mouldings; but by walking up or down the side aisles (from east to west is the better direction, as then the great west window comes in at the close,) keeping the eye towards the nave. In this manner of viewing it, the genius of Wykeham appears in all its grandeur. The piers, and arches, and windows of the noble fabric come in, one after another, sweeping before

the eye of the advancing spectator like some gigantic procession. The series appears almost interminable. The effect, on a spectator of taste and feeling, is absolutely overpowering. He is overwhelmed by sensations of wonder and admiration produced by this scene of architectural splendour. I have even known the tear to start to the eye of such an one, and dim for a while the gorgeous vision before him. I know nothing equal to it, but, perhaps, the interior of the dome of St. Paul's, as we advance slowly towards it, and leisurely contemplate its gradually expanding immensity and height. Even the towering nave of Westminster, when viewed in an oblique direction, as I have now recommended for Winchester, fails to produce the same effect. Its more graceful, because slenderer, columns allow too much to be seen at once; and thus leave less for the imagination to conjure up. Perhaps it is the same with the glorious Minster of York, which has but seven arches (but what arches!) in the nave. I doubt whether these, with all their unrivalled majesty, produce the long perspective, of which Winchester, the Palmyra of English architecture, is so admirable a specimen.

DESTRUCTION OF THE PALACE.

PAGE 76.

Perhaps the work of complete demolition may not be traced exclusively to the rebel fanatics, who began it. Let them have their full share of the ignominy and disgrace of this act of republican tyranny and sectarian violence; they well deserve it. But "let every one bear

his own burden," and no more. It is to be feared that the cupidity of the inhabitants, and the bad taste, and utter want of all feeling of veneration and esteem for the remains of antiquity, which distinguished the last century, contributed not a little to the utter ruin of the venerable fabric. Milner complains that in his time the remains of Wolvesey were furnishing materials to mend the roads. It is not improbable that the ruins of Waltham Palace may have been applied to the same ignoble purpose. I think I have heard in my youthful days (and youthful impressions relating to interesting and endeared objects are not easily effaced) of the spoliation of the Palace for the purpose of making "the high-raised flinty road" through the Forest; and I remember to have often remarked a piece of free-stone imbedded in it, not far from where it enters "the Chase." The angles of the walls are all plundered of their corner stones or ashlar; and I well recollect workmen talking of "going to the old buildings to get a stone," whenever one was wanted: we may, indeed, trace this spoliation, even at the present day, in various parts of the town. We rejoice that a better spirit now prevails, and that the preservation of the interesting monuments of antiquity is considered as much the duty of their possessors, as it is creditable to their improved taste and feeling.

THE PARK.

PAGE 77.

Grose, speaking of Farnham Castle, (*Antiq.* vol. v. p. 90,) says that Morley raised part of the funds with which he rebuilt Farnham Castle, built the new palace

at Wolvesey, and purchased the late town residence of the bishop at Chelsea, "by leasing out the park at Waltham." He gave, however, as Grose says, most liberally to these purposes out of his own private fortune.

THE STEW-PONDS.

PAGE 80.

The present meadows, to the south of the dam forming the great pond, on which the road now runs, were once occupied by the stew-ponds belonging to the Palace. An embankment, running parallel to the former one, and proceeding from the south-west angle of the antient wall inclosing the garden, (as we presume) marks the limit of this second and lower sheet of water. It has been cut through, where now the little stream runs, to pursue its course towards the sea, evidently for the purpose of drawing off the water of the ponds.

Nor were these appendages of the Palace intended merely to furnish its inhabitants with the dainties of the table, as such are often invidiously represented to have been. They were, in formertimes, necessary appendages. The fasts of the Church, before the Reformation, were frequent, and they were far more strictly observed (as they are now by the members of the Church of Rome) than are the enjoined, but almost entirely neglected fasts of the Reformed Church of England. If we were as conscientious in observing what the Church equally enjoins at the present time, according to the teaching and practice of her Great Head (though she does not now enjoin it so frequently) *we*, too, should look on the fish

pond as a not unnecessary accompaniment of the mansion. But if the fasts of the Palace of Waltham, or those of any other mansion, ecclesiastical or lay, were of the description of that recorded by Gilpin, in his Southern tour, in which he partook, at Arundel Castle, with the hospitable priest there, whose invitation “to *fast* on mullets” he accepted, “and *feasted* deliciously,” we may doubt whether the ordinance may not be as much “honoured in the breach as in the observance;” and whether the question may not be put, “*Is this* the fast that I have chosen?” Such fasting savours little, it must be confessed, of mortifying the flesh; more of the outward form and superstitious observances which men, every where and in all ages, are too apt to put in the place of true and vital godliness. The Homily of the Church of England, “on Fasting,” puts the subject in its true light, and enjoins the practice on its true principles.

The little stream which feeds the pond, having been joined by another branch, the mill stream, forms a respectable river below Botley, where it becomes navigable and tidal. It pursues its course to the Southampton estuary, into which it falls at Hamble, after exhibiting in its course scenes of considerable sylvan beauty.

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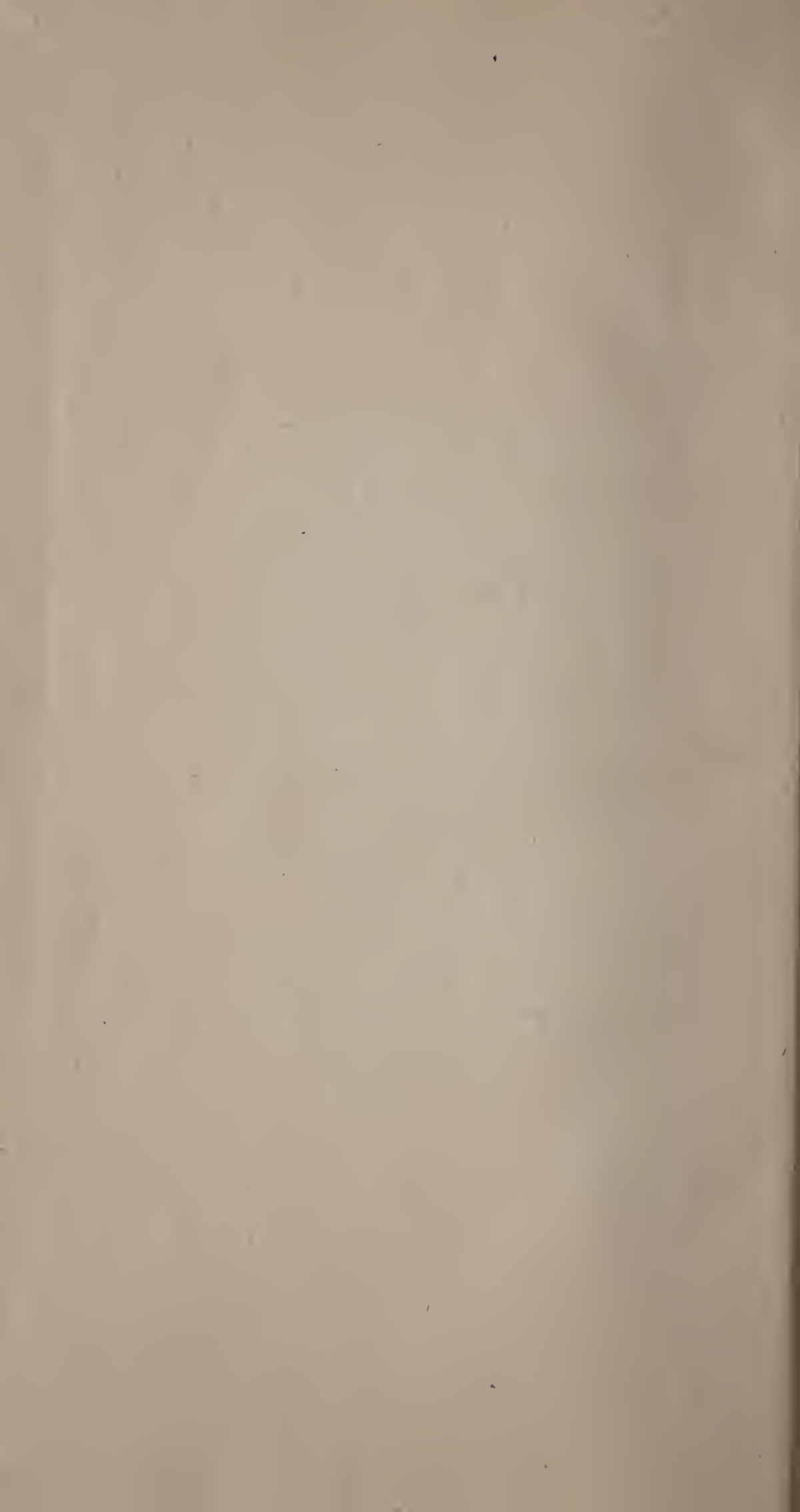
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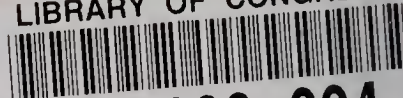
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